

SONGS OF SALVATION

THIS IS THE WEEK OF PRAYER

COMING EVENTS

**JUST AS I AM**  
Tune—Just as I am, 134; Take all my sins away, 135; Song Book, 165.  
Just as I am—without one plea  
But that Thy Blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come.

Just as I am—Thou wilt receive,  
Wilt welcome, pardon, cleanse, receive;  
Because Thy promise I believe,  
O Lamb of God, I come!

Just as I am—Thy love I own,  
Has broken every barrier down;  
Now to be Thine, yes, Thine alone,  
O Lamb of God, I come!

**MARCHING ALONG**

Tune—Ring the bell, watchman, 269;  
Song Book, 528.  
Come, join our Army, to battle we go,  
Jesus will help us to conquer the foe,  
Defending the right and opposing the wrong,  
The Salvation Army is marching along.

**Chorus**

Marching along, we are marching along,  
The Salvation Army, is marching along;  
Soldiers of Jesus, be valiant and strong,  
The Salvation Army is marching along.

Come, join our Army, the foe must be driven;  
To Jesus, our Captain, the world shall be given;  
If Hell shall surround us, we'll press through the throng,  
The Salvation Army is marching along.

All are invited to join with the Salvation Army in Petitioning for an Outpouring of the Spirit of God upon the World

**PRELIMINARY TO THE JUBILEE SELF-DENIAL WEEK**

**SUGGESTED DAILY SUBJECTS, WITH APPROPRIATE SCRIPTURES**  
**SUNDAY, April 16th**—Thanksgiving for the Gracious Outpouring of the Holy Spirit on the Work of God which the past year has seen, and Prayer that every branch of the Salvation Army may share in it.  
Isaiah xlv, 1-6.  
Joel ii, 28-32.  
Acts ii, 1-41.

**MONDAY, April 17th**—For a Great Awakening amongst Backsliders and their return to God.  
Psalm cxviii, 6-22.  
Isaiah i, 1-20.  
John xviii, 19-27; and xxi, 15-19.

**TUESDAY, April 18th**—For the Heathen World, that God may bless the efforts being made to take Salvation to the dark Races of the Earth.  
Joel iii, 9-14.  
Galatians iii, 6-28.

**WEDNESDAY, April 19th**—For the Salvation of our Relative and

Friends and the spread of Salvation in our Homeland.  
Mark ii, 1-12; and ix, 17-27.  
John, 40-42.  
**THURSDAY, April 20th**—That all may be filled with a Deep Hunger and Thirst for the Salvation of Souls.  
Matthew xvi, 26.  
John iii, 16-17.  
Romans x, 13-15.

**FRIDAY, April 21st**—For the Officers of the Salvation Army, and all Leaders of God's people.  
Exodus ix, 16-12.  
Luke ix, 1-20.  
1 Timothy iii, 1-13.

**SATURDAY, April 22nd**—For the Spiritual and Monetary Success of the Self-Denial Effort.  
Exodus xxxv, 9-28; and xxxvi, 1-4.  
1 Chronicles xvi, 28-36.  
Malachi iii, 8-12.

**PREPARE FOR JUBILEE SELF-DENIAL WEEK BY**

**TAKING PART IN THE WEEK OF PRAYER APRIL 18-24**

**LOOK OUT NEXT WEEK FOR**

**SPECIAL SELF-DENIAL NUMBER OF THE "WAR CRY"**

Colonel Hammond—Hamilton, 18th, April 18th.

Lieut. Colonel and Mrs. Owen Temple, Sat-Sun, April 17-18, Faircourt, Nott, 19, Brock Avenue, Sat-Sun, 24-25; Brampton, Sat-Sun, May 1-2.

Mrs. Brigadier Green—West Toronto, Sun, April 18 to Wed, 21.

**PRISON APPOINTMENTS**

Sunday, April 18th—2-5 Langstaff—Lieut. Colonel Chubb and Brigadier Fraser.  
Mimico—Staff-Captain Byers.  
Burwash—Adjutant and Mrs. Adams.

**OUR QUESTION BOX**  
If you are in doubt or difficulty in regard to spiritual matters, write to the Editor of "The War Cry," Albert Street, Toronto, Ont. We are here to help you. We shall be pleased to do our best to obtain for any of our readers any information they may need. Write now!

**OCEAN TRAVEL**

Officers, Soldiers and Friends of the Salvation Army, intending to go to Europe, will find it to their advantage to send their names to the Immigration Department, London, for the purpose of obtaining a passport. The British Consulate at London will also be arranged. Address: Canadian Consulate at London, 241 University Street, Montreal.

**SUBSCRIPTIONS TO "WAR CRY"**  
In places where the Army is at work our paper may be obtained weekly upon the order of the Commanding Officer or of the District Officer. For any other places, please send your subscription order to the Publisher, Salvation Army Temple, Adams Street, Toronto, Ontario.

# THE WAR CRY

AND OFFICIAL GAZETTE OF THE SALVATION ARMY IN CANADA AND NEWFOUNDLAND.

International Headquarters: 101 Queen Victoria St., London, E.C.

WILLIAM BOOTH, Founder.  
BRAMWELL BOOTH, General.

Canada West Headquarters: Confederation Life Bldg., Winnipeg

William Eadie, Commissioner

No. 1,554.

Price Five Cents

TORONTO, APRIL 24, 1920



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# SELF-DENIAL IN THE LIFE OF WILLIAM BOOTH

A Review of Harold Begbie's New Book from the Standpoint of the Crises Which Switched the Army's Founder on to the Lines of His Destiny

SELF-DENIAL is the native air of the Salvation Army. It was born in and of Self-Denial, and it ever the cause drops or needs revival, the atmosphere of Self-Denial is the quickest and best restorative.

"The Life of William Booth," by Harold Begbie, which we are this week reviewing with the subject of Self-Denial as the touchstone of our examination, is for the greater part a record of self-sacrifice, for though it also provides a great example of the principle which the Saviour declared when He laid it down that He who loses His life shall find it, and the reward of the losing is seen to a larger extent than is often the case, no one can read these volumes without being impressed with the entire abandonment to the service of God of the man whose story they tell. God, indeed, had all there was of William Booth.

## Total and Mysterious Surrender

In the year 1844 we find, as his biographer says:

"With no outside human influence of any kind upon his soul, this headstrong and impulsive boy determined to make that total and mysterious surrender of personality which is a condition precedent to what we call conversion."

"I felt," he says, "that I wanted, in place of the life of self-indulgence to which I was yielding myself, a happy conscious state that I was pleasing God, living right, and spending all my powers to get others into such a life."

In other words, William Booth, at the age of fifteen grasped the vital truth that the happiness he so much desired would come only with his abandonment of all selfish pursuit of it. Writing in later life of his conversion he said:

"I felt it was better to live right than to live wrong; and as to caring for the interests of others instead of my own, the condition of suffering people around me, people with whom I had been so long familiar, or whose agony seemed to reach its climax about this time, unduly affected me very deeply."

Commenting on this, Mr. Begbie says:

"It is quite certain that the germ of humanitarianism was present in his soul from a very early age, and there is definite proof that he was conscious of it at the time of his conversion."

## Notable Instances of Sacrifice

The whole career of William Booth may be said to be one of Self-Denial, but there are also notable instances of specific acts of sacrifice which may be said to be junctions on the way from his conversion in youth to the Generalship of the Salvation Army, the taking of the wrong direction at any one of which would have switched him out to lines running altogether contrary to what it is now so easy to see was God's will for him.

There was, very early in his life, a short love story, which when he found it was only a case of being taken with a good beauty and a pretty face, he finally brought to a finish. What thousands of spoilt lives would be saved if all young people would act as sensibly!

The story of William Booth's call to devote himself entirely to the preaching of the Gospel is most interesting and instructive, but in order to be understood and appreciated at its full significance, it must be read at greater length than any extract we can give here. His biographer sums it up as an episode in which "We have a characteristic example of William Booth's honesty and impetuous enthusiasm" and further comments:

"William Booth abandoned his daily work, and threw himself into the arms of the future, and trusted blindly to God. Mr. Rabbits made himself responsible for a wage of twenty shillings a week, limited to a period of three months. For a sum of twelve pounds, then, the Founder of the Salvation Army disposed of his genius and his enthusiasm, and with no other provision than this for the next three months, and no provision at all beyond that period, entered the ministry as a revival preacher."

Incidentally, it was his acceptance of this call that brought William Booth into touch with Catherine Mumford.

## Contrary to His Beliefs

The next outstanding circumstance comes when the way having apparently been opened for his entering the Ministry of a great and influential Church he finds, unexpectedly, when all else, and this, too, seems to have been satisfied, that to go forward with his plans would mean his professional acquiescence of the doctrines of Calvinism, which were contrary to his beliefs. But though, as is disclosed, in some hitherto unpublished reminiscences of Catherine Mumford, the little store of money with which he left business was now exhausted. The last sixpence left in the world he had given to a poor girl, "saying of conversion the day before, in expectation of going to the Training College on the following morning." With the full approval of Miss Mumford he withdrew and again faced the world.

Ever and again, as the years pass, does he who was to become the Army's Founder pass through temptation to take the easier path, but as often do we see him, and the devoted woman who became his helpmeet, setting their faces steadfastly towards what they are convinced is right, and going that way, no matter what it may mean of risk and hardship.

## Break With Methodism

There are two more outstanding instances of which, on account of their importance, and their decisive effect upon William Booth's career, we must take special notice. There was first his break with Methodism. For the full story of the circumstances which closed this chapter and the circumstances which led up to it, we must refer readers to the book. How truly it was an act of sacrifice in the interests of the convictions of his soul may be judged from the final words of his biographer upon the subject.

Rightly or wrongly the officials of the New Connection were dead against the evangelistic ideas of William Booth; he was a nuisance to the powers; they wanted the use of his name to run smoothly; and every compromise suggested by those who knew his value was eventually coloured by this spirit of traditional respectability. In his letter of resignation William Booth said, "Looking back disinterestedly I have endeavored to serve the Connection, and knowing that the future will dictate or condemn my present action, I am content to await its verdict." But although he could write so confidently, and although with a stout heart he had entrusted to the Conference that he would do the work to which he felt God had called him, even if he went forth "without a friend and without a farthing," it was a shock to him when he found himself actually cut out of his church. After seven years of devoted service, he was penniless; and this time he had a wife and children for whose care he had no other provision.

## Another "New Departure"

In course of time we see other doors open and once again the Rev. and Mrs. William Booth were making their way; and once again comes "a new departure," this time to carry them even

for all on to the lines that were indeed their destiny. Mr. Begbie, drawing once more upon records left by Mrs. Booth, inserts this quotation into the most interesting narrative he has pieced together from various sources, some of them quite new in this regard:

"I remember well," Mrs. Booth said, "when the General decided finally to give up the evangelistic life and to devote himself to the Salvation of the East Enders. He had come home from the meeting one night, tired out as usual. It was between eleven and twelve o'clock. Flung himself into an easy chair, he said to me, 'Oh, Kate, as I passed by the doors of the flaming gin palaces to-night, I seemed to hear a voice sounding in my ears, 'Where can you go and find such heaven as these, and where is there so great a need for your labours?' And I felt as though I ought at every cost to stop and preach to those East End multitudes. I remember the emotion this produced in my mind. I was going into the fire, and the Devil whispered to me, 'This means another new departure—another start in life.' The question of my support constituted a serious difficulty. Hitherto we had been able to meet our expenses by the collections which we made from the more respectable audiences. But it was impossible to suppose that we could do so among the poverty-stricken East Enders. . . . After a momentary pause for thought I replied, 'Well, if you feel that I ought to stay, stay. We have trusted the Lord once for our support, and we can trust Him again.' There was not in our minds, at the time we came to this decision, the remotest idea of the marvellous work which has since sprung into existence."

## Spread Throughout the World

As for the rest of the story—it is largely that of Self-Denial and its results. The self-sacrifice of William and Catherine Booth and that of the host of helpers that gave them and the spread of the Salvation Army throughout the world. One more glimpse at the record we must take before closing this review. It is of the circumstances which concern the raising of the Army's flag in China.

One afternoon, as the old General was wearing his end, he told his son, the Army's present leader, that there were two matters of present concern upon his mind, to which he desired he might promise to give attention. One was the flame of the World, and the required promise being given in respect to doing something for these.

The son (says Mr. Begbie), then inquired about the other matter referred to, and the General replied, "I have been thinking very much during the last few nights about China. I greatly regret that the Lord has not permitted me to raise our flag amongst that wonderful people. I want you to promise me that as soon as possible you will get together a party of suitable officers and men to go to that wonderful land."

And, when the desired promise was given, the General stretched out his hand, saying, "You promise that the campaign will be open to you, your hand on it." And, clapping hands, father and son prayed together.

## Promise Has Been Kept

That promise, as will be seen on reference to the survey of the Army's Missionary Field which is given on another page, has been kept. The Army of Self-Denial has not only sent emissaries to that great country, but on its soil, and amongst its own people, has already raised, to the glory of God and to the extension of His Kingdom, a band ready to emulate the self-sacrifice which led William Booth to the founding of the Salvation Army, and which united him and those who joined with and followed him in the bonds of the sacrifice of self for the Salvation and blessing of others.—K. S.

April 24, 1920

THE WAR CRY

7

# WHAT PROMINENT PEOPLE SAY

## SIR GEORGE FOSTER Acting Prime Minister

Having long watched your work in peace and war and rejoiced in its comforting and saving results, I cannot do other than commend it most cordially and wish you God speed for this and succeeding years.

Never did the world's humanity stand in greater need of moral and spiritual help to re-gather its scattered forces and reconstruct its moral and material defences. It follows that never did the Salvation Army have so wide an opportunity for fulfilling its unique mission.

May God prosper your efforts and crown them with rich results.

## HON. W. L. MACKENZIE KING Leader of the Opposition in Dominion Parliament

It is always a pleasure to me to have opportunity of commending the work of the Salvation Army. I have through personal observation seen something of the service the Army is rendering to humanity, not only in Canada and the United States, but also in Europe and the Orient. Every extension of its beneficent influence means the substitution, in some degree, of light for darkness, of joy for sorrow, of faith for fear, in individual lives and in the lives of communities as well.

This is the only sure path to personal happiness and to industrial and international peace. The celebration of the Jubilee, by enlarging the sphere of Self-Denial Week, is in accord with the spirit which has promoted and enlarged all its activities, and I join in the hope that the occasion may be worthy alike of past achievement and of future opportunity.

## HON. N. W. ROWELL President of Privy Council

I need hardly say that I consider the important social work which the Army is carrying on of very great practical benefit, particularly at a time like this. It expresses the Christian spirit of brotherhood, and that spirit was never more needed than to-day.

## GENERAL A. W. CURRIE Inspector-General and Military Commissioner

I can touch for the value of the work performed overseas by the Salvation Army, which in every way possible ministered to the comfort and well-being of the troops.

Through its agency, rest houses and recreation rooms were established; troop trains were met; motor ambulances were provided for the sick and wounded; hospitals, convalescent homes and prisoners' camps were visited; the missing were traced; letters were written to relatives and friends; graves were identified and kept in order. Particularly would I mention the services rendered by the women members of the Salvation Army. Capable and ever ready to help, they did efficiently and well whatever came to hand, forming what has been described the link between home and the war zone.

Difficulties have ceased; not so the work of the Salvation Army, which will continue to have ample scope.

As regards "Self-Denial Week," I feel confident that the campaign will be open to you, your hand on it." And, clapping hands, father and son prayed together.

## SIR HENRY DRYTON, K.C.M.G., Dominion Minister of Finance

It is not necessary for me to wish you complete success. The large measure of public confidence which the Army has always enjoyed, and which has been on repeated occasions enhanced by the results of its war activities, assure a ready response to any appeal which the maintenance and extension of its work may make necessary. Considered only from the standpoint of national economic advantage, the many-sided activities of the Army appeal to me as an investment returning large dividends to Canada.

## HONOURABLE E. C. DRURY Prime Minister of Ontario

I fully recognize the great value to humanity of the work of the Salvation Army during the last fifty years, and I am every possible success to the Jubilee.

## HIS MAJESTY THE KING Buckingham Palace

At the recent Jubilee demonstrations in London the King sent the following message to General Booth at the Albert Hall:

On the occasion of the Jubilee of the Salvation Army I heartily congratulate you and



its members on the mighty achievements of a system founded half a century ago by your distinguished father. By its works of love and mercy, both in peace and in war, the Salvation Army has become honored and endeared to the hearts of the nations of the world.

George R. I.

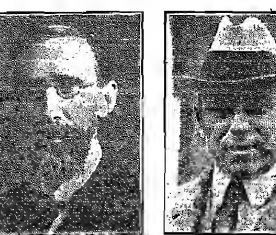
## HON. J. A. CALDER Minister of Immigration and Colonization

The beneficent work of the Salvation Army throughout the world includes activities of great variety and complexity, calling for much self-denial on the part of your followers. The work and sacrifices entailed they have cheerfully undertaken. The public, on the other hand, I feel certain will do their part by supporting the Army's efforts financially, as it is obvious that the work cannot be carried on successfully without sympathetic and generous public support. I sincerely trust, therefore, that the Jubilee Appeal will meet with that large measure of success it so richly deserves.

## HIS HONOUR LONEL CLARKE Lieutenant Governor of Ontario

I need not, in this connection, refer to the great work the Salvation Army has done in the past fifty years, for that work is known to all, and has won the appreciation of thoughtful people the world over.

I feel sure the object you have in view will strongly appeal to the public, who realize the value of the religious and social work it is now your purpose to extend.



Sir George Foster

## HON. H. C. NIXON Provincial Secretary of Ontario

I have no hesitation in placing myself on record as heartily commending this movement, and feel confident that the public (apart altogether from denominational connection) will respond heartily and generously to the Army appeal.

As to the particular angle requiring public emphasis, it appears to me that at this time in the world's history the most pressing need is the binding up and healing of the various ravages of this war-torn world caused by the late terrific conflict, to lend assisting efforts toward the building up of those individuals and groups of individuals—and through them ultimately the communities—whose material and spiritual fortunes have been handicapped by the untoward economic conditions inevitably following upon the recent and continued international conflicts. If in this the Army, so far-lung among the world's population, so rich in opportunities, largely of its own making, can write a record worthy to compare with what it has accomplished in the past, will that be another, I feel that the crown of social reform already decreed the due of its splendid achievements.

## HON. BENJAMIN BOWMAN Minister of Lands, Forest and Mines, Ontario

The Salvation Army's Self-Denial Campaign is one which commends itself very strongly to my judgment. The work of the Salvation Army has always appealed to me and has had my deepest sympathy. I thoroughly realize that the practical work being accomplished by the Army is bringing about a great improvement in social conditions where the same is most needed.

## HON. JUSTICE W. A. LOGIE Toronto

It affords me great pleasure in testifying to the work of the Salvation Army, which I had an opportunity of observing in this district during the war. The devotion of the Salvation Army chaplains detailed for work among the troops was an example and an inspiration to all. It was a noble work, and one which, so well-undertaken by their service, and devotion to the spiritual welfare of the soldier. The Salvation Army has no warmer friends than the officers and men of the C.E.F.

## HON. JUSTICE RIDDELL

He that gives to the poor lendeth to the Lord—the security is absolutely sure and there is no one so destitute as not to be able to make an investment.

## SIR EDMUND WALKER President Canadian Bank of Commerce

I have had some opportunity of knowing the excellent work which has been done in many countries of the world by the Salvation Army, work which I believe could not have been accomplished by any other existing organization.

## SIR EDMUND OSLER Toronto

I have the deepest admiration for the Salvation Army and for the work they have done and are doing. No one who has seen the unselfish work of the Army and the good they are doing to those in greatest need could do other than join and help the work forward to the utmost.

## SIR ROBERT FALCONER President Toronto University

The recent Forward Movement of the Protestant Churches has been such a success that a similar effort on behalf of the Salvation Army should bring in good results. At this time the efforts of all our religious organizations are greatly needed to keep pure the life of this growing Dominion. I have always sympathized with the work of the Salvation Army and wish its continued and increasing prosperity.

## D. B. HANNA President Canadian National Railway

I have always been deeply in sympathy with the good work carried on by your organization, and, needless to say, it will give me a great deal of pleasure to act as a member of a Territorial Committee of Patrons.

Hon. W. L. Mackenzie King



# SELF-DENIAL HELPS TO SAVE THE WORLD

## "Broken Earthenware"

THE CONVERSION OF JOE THE CRIMINAL

The book by Harold Regbie which was published some years ago with this title was hailed by all creeds as a wonderful reinforcement of the position of evangelical religion. The character described was an inmate of a London slum, but the marvelous changes which took place in their lives and characters have their counterparts in all parts of the world where the Salvation Army is at work. The recent death of Staff-Captain Kate Lee, who was the "Angel Adjutant" of the narrative, and the fact that among those who attended the funeral (see page 14) was "Joe the Criminal" make especially appropriate the extracts taken below from the story of his conversion. The "bummer" referred to was a notorious fighter who had previously been converted. Staff-Captain Lee was at the time the Officer in charge of the Corps.

JOE was a first-class burglar, and a man trusted and respected by the best firms in his profession. It was of Joe, the Punter, thought most longingly after his own conversion. He knew that Joe was looked upon as the most dangerous man in the place. If only this king of the head terror could be caught, could be made to fling off evil and stand to clean and straight for right living, what an effect it would produce, what a glory of religion!

So the Punter waited for Joe, and the two men talked together—Joe hearing what the Punter had to say, and leaving him with the promise to think it over.

What the Punter said was merely to point out the discomforts of evil and the comforts of goodness. He asked Joe to compare prison life with freedom, the lodging-house with home, crime with human affection. He could say, "Look at me now, and remember what I was once."

Joe could certainly see a great difference.

### Impossible to Escape

But Joe was in the net of crime. His companions came about him. It was quite impossible to escape from them. Soon he was living in the lodging-houses of this dreadful quarter of the town.

The Punter sneaked to him. One evening he took Joe back with him to his home.

"I shall never forget that night," says Joe, with profound feeling.

There was no vision, no conversion. I expected to hear that Punter had got him to pray, and that the vision had come. No. What the poor, hunted, harried, and desperate criminal will never forget is the brightness and happiness of the Punter's home.

"And he took me there!" says Joe, opening his eyes; "me, fresh from prison, and had if ever a man was bad. I shall never forget that evening."

But before the Punter could proceed with his humanizing, Joe was back in prison.

This time he prayed to God heavily every night of his sentence, and this time it was not for death.

A new idea had come to the criminal. He was reminded that if he could get a good woman to marry him he would be able to live a straight life. With this fixed idea in his head, this desperate terror of the police knelt down in his prison cell night after night, and prayed that God would give him a wife. Among all the strange lecheries that go into the infatuation of the souls of knotted morals, this human cry of the burglar in prison must seem to some the very strangest—for he

was praying for his idea of a Saviour, the only Saviour who could help him, a good woman—"that not impossible thing."

When he came from his praying and his prison labour, he found the faithful Punter waiting for him. This time the Punter begged him to come straight to the Salvation Army Hall, but the Criminal said no to that, and went on his way. If there was a God, He would answer that prayer of the prison cell, and send a woman to save him.

### His Utter Hopelessness

A night or two after there was a dispute in a public house. The two disputants adjourned to fight it out. One of them was Joe. He nearly killed his man, but he himself suffered frightfully—his head was split, his cheeks were cut, and his face was so smashed about that he was scarcely recognizable. He went from the fight to a chemist's shop and had his head bandaged, his wounds dressed. While this was being done, he felt the hopelessness of his case—his own utter hopelessness, and the strength of the net of crime which held him like a bird. He went straight from the bandaging to the Hall of the Salvation Army.

At first no one recognized him. He sat there, with his bruised and blackened eyes, his swollen lips, and his bandaged head, listening in what they had to say. Then one of the Salvationists came to him, recognized him, and said:

"Aren't you tired of your life?"

"I am."

"Wouldn't you like to begin again?"

"I would."

Then followed the usual invitation, and Joe got up and marched to the Penitent Form. He knelt down, and some of them knelt beside him. They counselled him. They prayed for his soul. He got up saying that he was tired.

What happened nobody knows. Joe himself is unable to explain. He knelt there and prayed; he now feels that he had sufficient strength to make a fight for a clean life. He says he felt himself quite free of the net of crime.

They got him employment in a laundry. He received no wages at first, only his food, but he worked well and never once gave occasion for anxiety. The whole neighbourhood marvelled to see his blackened, his friend of Milton, and Fowler, at humble work.

### Prayer Was Answered

One day he was painting a cart, and looking up from his job saw a girl looking at him. He felt that his prayer was answered. He felt convinced that this was the wife for whom he had prayed.

He managed to strike up an acquaintance with her.

(Continued on page 15)

## UP-TO-DATE INSTANCE OF PROGRESS IN INDIA



Headman of Converted Village Handing to Commissioner Howard the Key of the Temple in order that it and the Idols it contains may be destroyed

THE incident depicted here took place last year, during the visit of the retiring Chief of the Staff to India. Major Devo Rama (R. R. Grose), a Canadian Officer who is working in India, and who may be seen standing behind the Commissioner, in sending the photograph, writes: "The headman of the village of Kothanacolam, for the breaking down of the Hindu Temple. We have been working this place as an outpost for about five years, and as all the Hindus have become Christians, they asked the Army to break down their temple and idols and build their Army Hall instead."

"While Commissioner Howard was in South India, it was arranged for him to go to the village of Kothanacolam, for the breaking down of the Hindu Temple. We have been working this place as an outpost for about five years, and as all the Hindus have become Christians, they asked the Army to break down their temple and idols and build their Army Hall instead."

"The photo shows the Headman handing over the keys of the temple to the Commissioner after we had had a meeting in their village. In the foreground will be seen a number of the villagers sitting on the ground where they sat during the service. To the left of the picture is Commissioner Sukh Singh (Blowers), who is in charge of the

work of the South Indian Territory, and among the Officers to the left are Colonel and Mrs. Stevens, who have just been appointed to take command of the work in Madras.

"The flowers around the necks of various Officers are the garlands with which, in accordance with custom, the villagers have decorated their visitors."

"The Salvation Army is at the present time at work in more than 3,000 towns and villages in India and Ceylon, and has upwards of 25,000 Officers, teachers and employees wholly engaged in its work. There are 668 institutions of various kinds in which nearly 30,000 persons are cared for, ranging from settlements for Criminal Tribes to day schools, and including hospitals, homes for men, women and children, etc., etc."

## CHRISTIANITY OF THE MOUNT OF OLIVES

How the Salvation Army Simply and Truly Leads Worshippers of False Gods to the Loving Father of All.

There is a foolish notion abroad that Christianity—Eastern in its origin—is the religion best fitted for the West, and Hinduism—an idolatrous superstition surviving from the dark night of paganism—the religion best fitted for an awakening India. Far from this being the truth of things, and nothing could be more fatal to civilization than to let a loose prejudice against missionaries blind the eyes of Europe and America to this certain truth, that Awakening Asia will either rise up in the faith of Christianity or in the idolatry of a trivalent materialism.

In the evening the compound was more densely crowded than in the afternoon. At least five thousand people—probably many more—were sitting on the ground under the stars, fathers and sons, mothers and daughters, brothers and sisters—a dense carpet of black heads and all white faces, and whose eyes reflected the moonlight and whose white turbans and hair cloths shone like the seraphim of a starry heaven, so immutably. Only a few faces were burning. The teacher of the parable was occupied at the center of the multitude was an Officer of the Army with a magic lantern. When the lights were put on, the teacher had sent a hymn, and could still see the glitter of eyes and the shine of dark skins in the moonlight.

### Admiration and Love

It was not strange to observe the effect upon these heathen savages of the picture of General Booth when it appeared upon the sheet. There was a cry of admiration and love, hands were clapped with enthusiasm, and a shout of acclaim rose from all the hosts. One thought of the humble work begun in East London only a few years ago by a Nottingham preacher, and reminded oneself of the fame of this old man, not only in the distant forest of Southern India, but all over the wide world, and among all the various races of humanity.

There were other pictures; and then came the Life of Christ, told by paintings and moving pictures. As one followed the simple story, through all the harpings of its earlier tributes to the culminating tragedy which has changed the heart of the human race and given a new heaven to the soul of man, one perceived how infinitely higher and more compelling, how infinitely more human and Divine, how infinitely simpler and appealing is the religion of Christ than all the perversions of religion which have misled the soul of Asia to the rock of suffering and sin. They cannot be compared. Hinduism is not another path to God; it is a dead end, a dead end far set from God as the mind of man can go. It is not the threat of heaven and death. It is not hope, but despair. It is not effort, but surrender. It is not attainment, but defeat.

### Made Use of Parable

When the story had been told, a large group of men stepped into the pandal, and the Fakir stood up and appealed to those whose hearts had been touched and awakened by the pictures, that very night to come out and make petition to heaven for its

mercy and its love. He spoke in simple language, making use of parables which a child might understand, and set himself to awaken in the multitude a desire for goodness, and a longing for peace of heart. Nothing could have been more simple, more quiet, more true. It was the Christianity of the Mount of Olives.

For a moment or two after his appeal there was silence, breathless and devout. He made a second appeal, saying: "Who will be the first to come out and ask God to forgive his sins?" A voice rose from the midst of the sitting multitude, and made his thought way to the pandal. He was checked by a white turban and a white hair cloth, with a shoulder cloth of white, laughing at one side of his face, and at great strength. There was a silky mobility in his eyes and an absolute resolution in his strong lips. He looked neither to the right nor to the left. His head was a little bowed. His arms moved gracefully at his sides. The light of the lamp shone in his eyes and the light of the moon in his black shoulders and neck. He was like a shepherd.

### Crowded With Seekers

Others followed his example. One saw Officers of the Salvation Army, Indian and Europeans, moving tenting down to speak to them. In the meantime the wide and spacious pandal was crowded with kneeling figures. Women and girls congregated together, and women of the Salvation Army knelt at their sides, mothering them, and encouraging their prayers. Men formed by far the greater number of kneeling figures, most of them young men between twenty and thirty years of age. They knelt in the dust, their hands at their sides, their eyes open, their heads slightly raised—figures so still that they might have been carved in ivory.

There was now a ceaseless stream of men and women into the pandal. The seriousness of the proceedings, and the solemnity of the kneeling multitude, made a profound impression. Presently, encouraged by the officers, they moved amongst them, praying and blessing them, the whole kneeling company began to pray aloud. The noise of these voices filled the night. Each man prayed his own prayer, uttered his own longings, expressed his own needs. In a few moments, rising to an almost ringing earnestness, thousands of Tamils and Malays filled their voices to the Father of humanity, while the hundreds in the pandal besought Him to forgive their sins, to lead them straight to God, and to accept them as His children—Harold Regbie in "Other Sheep."







TRIBUTE BY MR. HAROLD RECHIE

1998



## SELF-DENIAL SPREADS SALVATION and HEALING



Starving Koreans Receiving Supplies of Rice from Salvation Army Officers



Chinese Cadets Rejoice at arrival of Cornet with which they can call together their Countrymen to hear of Salvation



Consulting Room of Eye Specialist at Salvation Army Hospital, Tokyo, Japan. On the right is Dr. Imamura, a woman Salvationist



Explaining the Way of Salvation at a Wayside Kral in Zululand. Commissioner Eadie and Lieut.-Colonel Smith are the Officers on the left

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TORONTO, MAY 1, 1920

William Eadie, Commissioner



### Self-Denial at Home Means Salvation and Healing Abroad

A Photo study of Dr. Wille, of the Salvation Army Eye Hospital in Java, about to operate on a patient. With him is Mrs. Wille, who renders devoted assistance to her husband in his professional work, as well as being his "constant comrade" in the Salvation War